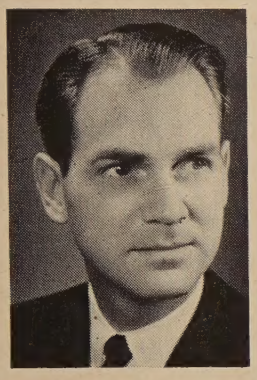
The Pulpit

A Journal of Contemporary Preaching



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By Stephen R. Chamberlain

PREACHING AND

THE pew is talking back to the pulpit! Laymen are questioning the preaching of their churches. They are, in many instances, demanding closer conformity between the word from the pulpit and the popular spirit of the times, a spirit which wanders in dry places demanding to be clothed with assurance, optimism and "positive thinking." A typical preacher today stands before his people, not inquiring how to present the riches of the Bible to a people in earshot of guns (to recall Karl Barth's experience), but wondering how, in honesty to the gospel, to placate the demand for comfort from his people.

In this situation the preacher is not unlike Thurber's creation, the "push-me-pull-you." Moving in one direction he would do all in his power to quiet the jitters of his people and feed them the sop for which they seem to be hungering. However, he is pulled also in an opposite direction, toward labeling as sin the very attitude which seeks from religion balm for uneasy consciences and medicine to settle nightmares. Which way shall he go? Shall he snub his people's demands or shall he capitulate? By what authority does he move in either direction? How can he avoid the charge of personal rancor or regard for his own skin in going the one way or the other?

Mutual Frame of Reference

The question is an important one—one which, I will hazard the guess, is being contested in every church and in the conscience of nearly every pastor in our land. How can we resolve the difficulty without jeopardizing the power of the gospel or the confidence of our people?

The saving concept may be that of the Covenant. Properly understood the Covenant should provide a mutual context for pastor and people, which will be responsive to both demands upon the preacher and within which fruitful communication may thrive.

What is the Covenant? It is that reality within which the biblical history was enacted and interpreted and by means of which contemporary Christians may penetrate the meaning of the Scriptures. But it is also the basis of our life as Christians today. Therefore it is a mutual, living frame of reference for the modern preacher and congregation.

In addressing his congregation the pastor is not speaking to just any group of people. In entering his church for worship he has come to the "city of the living God" of which Hebrews speaks, to "the heavenly Jerusalem . . . to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant." But why title so nobly an average congregation of undistinguished people, among whom are "not many . . . wise . . . not many . . . powerful, not many . . . of noble birth"? Because God in infinite wisdom chose them. In his preaching the pastor communicates with those of whom it is written: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy." Here is no ordinary audience, but rather a body of people about whom has been drawn a decisive circle and who have been commissioned. "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide."

Human Response to Divine Choice

The Covenant, then, is an action of God by which a people is created who were no people. It is the divine choosing and the human response. It is at once the mercy of God toward us who had not received mercy and our repentance in the knowledge that we have been forgiven. It is at once the eternal promise of God in Jesus Christ and our pledge of faithful obedience. The Covenant is the mutual bond of loyalty between us and God and among Christians. The opening phrase of the covenant of a Vermont church—as of many local covenants—gives witness to this reality: "Believing we have yielded ourselves to God, we hereby give ourselves to each other by the will of God."

It is important to notice that the Covenant is not an elaboration of theological concepts. It lies,

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THE COVENANT

rather, behind theology, as a prime reality of the religious life and the prime motive of Christian action in the church and in the world. As a frame of reference for preaching it represents, not common consent to divinely dictated propositions, but a mutual intention in response to the holy, constraining love of God in Jesus Christ.

Semantic Basis

One result of adopting the Covenant as the preacher's context should be immediately evident: it provides a semantic basis for preaching. There can be no communication without a frame of reference agreed upon by the participants. Lacking a mutual context in which words are granted meaning, there can be only gibberish and harangue. A reason why discussions among the United Nations are so often futile is the fact that no semantic basis exists common to both the East and West. Thus words such as "democracy," "freedom" and "justice" are spoken with the taint of sarcasm, abuse and scorn upon them.

Similarly, in the church the preacher's words must be spoken within a living frame of reference. Consider some of the words in the preacher's vocabulary and how necessary it is that they be comprehended by preacher and congregation within the context of the Covenant: "sin," "grace," "peace," "judgment," "joy," "justice," "Kingdom of God." "Sin" in any other context must sound offensively priggish or authoritarian; within the Covenant it is seen as our attempts to deny, by pushing beyond the limit, the bounds of our Covenant. Likewise "grace" is meaningless unless it is understood as the very heartbeat of the Covenant, drawing us secretly into its arterial system, pushing us outward to stimulate growth and work. "Justice," it is true, can be understood within a secular frame of reference, but its meaning in terms of the Covenant is anterior and possessed of greater dynamism. Similarly, "love," "peace" and "joy" outside of the Covenant reality tend to be vague and sentimental; within it they become incarnate and quickened.

Thus the Covenant, far from restricting the preacher, frees him to speak with greater authority and confidence. Judgment and mercy, wrath and love—these concepts are meaningful to those who consciously live within the Covenant. The preacher need not mince words once his people know themselves to be a holy nation, God's own people, called to be saints that they may declare the wonderful deeds of him who called them into his marvelous light. No longer need he silence judgment out of fear of offense nor qualify grace out of fear of paralyzing the moral nerve of his people.

But there is a further benefit to be derived from a secure footing in the Covenant. Preaching on social issues will become more potent and effectual. The Hebrew prophets spoke within the context of the Covenant. Because God was solely responsible for their creation as a nation, because he graciously called the nomadic tribes to be his people, Israel was bound to follow policies consistent with his will. Regard for the fatherless and the widows, fair dealing with the poor and dispossessed, a foreign policy based on integrity and trust—these were some of the imperatives of the Covenant.

Guide to the Modern Prophet

What word shall the prophet of today speak? What message shall he relate on the subjects of race, of war and peace, of freedom of conscience or of atomic control? For instance, on the question of race, what shall the preacher say who, with his people, is in Covenant relationship with Him whom we call "our peace," who has broken down the dividing wall of hostility? Given another frame of reference he could temporize, he could commend whatever privileges had been granted our colored minorities and caution against "moving too fast." But, assuming the Covenant, can the preacher avoid stating as premise number one (and can the congregation deny the awful rightness of so stating it) that discrimination on the basis of race is a sin? "For the time has come for judgment to begin with the household of God."

The moral nerve of the church is constantly under attack by disease and paralysis. The disease comes from without, from infections of the world. The paralysis comes from within. It is the effort to deaden areas of sensitivity, to sever the connection between the heart of compassion and the hand of service. Paralysis is assured when the Covenant is forgotten, when people and pastor alike accept any other reason for their collaboration than the holy, constraining love of God. And woe to the pastor, and to his church, who, being indulgent to his congregation's demands, leads

them out of the confines of the Covenant into spuriously greener and more fertile fields!

Of course the fundamental reason for adopting the Covenant as the context of preaching is the biblical revelation of God. He is a God who chooses, who judges, who redeems, who pardons and who loves. He is not a God to whisper meek suggestions of self-improvement, to offer secular happiness as a bribe for virtue, nor to send a man justified from the Temple because he prayed, "God, I thank thee that I am not like other men."

"It is a fearful thing to fall into the hands of the living God." It is fearful simply because God who he is, a God whose love is as staunch as t crossed beams planted on a hillside, whose will as immutable as the planets in their orbits. Li it or not, our Covenant-God is a God of absolute purity, holiness, love and justice. If, by preachi we excuse people from the burden and the gra of the Covenant, if we empty the cross of power, we only obscure the God who is kno through Covenant and cross, and, ultimately, do profound disservice to the religious needs God's people.

A New Summons to the World-Wide Enlargement of Our Commission

Breaking Walls of Hostility

By J. Robert Nelson

For he is our peace, who has made us both one, and has broken down the dividing wall of hostility. Ephesians 2:14.

THE fantastically lovely city of Peking is an architectural simile of the evil of exclusiveness which God sent his Son to overcome. Twenty centuries before the descent of the bamboo curtain the whole western boundary of China, all 2000 miles of it, was fortified by the then insuperable Great Wall, defending and enclosing this vast and populous land until very modern times. But the imperial household needed even stronger security, so the rectilinear fortress of Peking was double-ringed with concentric stone walls nearly 60 feet high; and at the very center was built the Forbidden City, defended by a moat and another range of walls which surrounded the numerous closed courtyards of the emperor himself. Here was an Oriental prototype of all isolationism and distrust of strangers, representing those countless persons in every country who deny the possibility of human community, social interchang and enduring peace among men.

There was a wall in Jerusalem in Jesus' tim which also existed to defend and exclude. It wa built around the holy Temple as a protectio against the dreaded possibility that some gentil some non-Jew, might in curiosity wander too clos to that sacred place. But the signs placed ever few yards along its outer side were ominou enough to keep the curious from approaching. On of these, still preserved in the museum at Istanbu carried this warning: "No man of another race i to proceed within the partition and enclosing wa about the sanctuary; and anyone arrested ther will have himself to blame for the penalty of deat which will be imposed as a consequence."

Wall of Segregation

Here is the basis for our text in the letter to th Ephesians. This dividing wall defied all gentile to come close enough to corrupt the Temple b their defiled persons. An anti-Semitism in reverse it divided human beings into those who belon and those who do not, separating the ritually pur from the impure. It was a wall of segregatio more vicious than our contemporary "gentile only" signs, "white only," "colored only" and all the res of these shocking advertisements of human per versity.

It was precisely this wall between Jew and gen tile which Jesus, figuratively, smashed. And in the course of the whole drama of God's mighty acts in history for the salvation of men, this act of demolition has been of incalculable importance. How did he do it?

Jesus did it first by his personal example of non-

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discriminatory love. He healed the slave of a Roman centurion, a captain in that occupation army of a hated empire, and then declared, "Not even in Israel have I found such faith (Luke 7:9)." Another time he cured ten men of the hideous disease of leprosy, and then called attention to the fact that only one of them was grateful, and he a despised Samaritan. For words like these, we are told, the Jews would have thrown Jesus over a cliff in their anger. But he persisted in his prophetic witness to the love of God, and told the story of the traveling Samaritan whose mercy exceeded that of the pious Levite and the immaculately purified priest. His words and actions together were like battering rams on the wall of hostility.

Much more effective than his teaching, however, were Jesus' humiliating death by crucifixion and his astounding resurrection from death. Not one of us is unaffected by what happened on Calvary and in the garden near by, not least in our relationships with one another and all men. But how did this sacrifice of Jesus revolutionize the relations of Jews to gentiles and of us Christians to our brothers and friends?

The Jews who believed in him saw his crucifixion as the final annulment of the divisive religious practices which had kept them isolated from the rest of mankind. The apostle affirms that Jesus abolished in his flesh the laws, commandments and ordinances and thus made peace between any Jews and gentiles who believed in God the Father through him. One could say that Jesus' death lifted the customs and tariffs between estranged people and established "free trade" in the spirit of his love; it opened the way for all sorts and conditions of men and women to share in this community.

Society of Believers

True community it was, and community it still is, that marks the distinctive life of those who have come to know Jesus and have faith in him as the Christ. Wherever people accepted the apostles' proclamation of the gospel of Christ, they gladly, almost unavoidably, joined the growing society of believers. As they entered this society, the church, they were amazed to find how broad and diverse its membership was. There were Jews and Greeks, slaves and masters, beggars and merchants, outcast men and disreputable women, illiterate peasants and cultured patricians. In the years prior to their knowing Christ, these people had been divided by social, cultural and religious walls which they took for granted. But Christ broke down every vestige of such walls. He established peace among the hostile, reconciliation among the estranged, community among the separated. Taking men and women as different as could be, Christ made one united People, one Body, of his own.

So the church emerged in Palestine, a small, persecuted minority beginning its world-changing mission. It was not a uniform company of people who thought, believed, worshiped and lived in identical fashion. There were diversities of gifts and talents which the Spirit of God gave them. From the first the elasticity of the Christian faith and community has permitted the widest range of differences within the one People which bears the name of Christ. When Paul and Peter quarreled over the necessity of adhering to Jewish ritual laws, they did not excommunicate each other nor start separate denominations. Wherever sectarian tendencies threatened to break the unity of Christians within and among the scattered congregations, the apostles were horrified. The walls of hostility were shattered once for all by Jesus Christ. His followers must not erect new ones.

Denominational Walls

But what industrious and successful wall builders we Christians have been!

The church's long history has been full of glories. Not for a single moment has the church been without those who pray to God and serve in Christ's name. We must not depreciate the countless accomplishments of the church in its fidelity to the will of God.

Nevertheless, accounted to the history of Christian people is also much shame, and in particular the tragic walls of division which they have constructed and still perpetuate. These walls have seldom been built with evil intention. Rather, their builders have generally had clear conscience, burning faith, prophetic zeal—but misguided counsel, poor judgment or the bad fortune to be victims of political circumstances.

Nine centuries and one year ago, the finishing touch was applied to the gigantic wall dividing still the Orthodox Churches of the East from the Roman Catholic and others of the West. Five hundred years later, the reformers spoke out against Rome, and a wall of Himalayan dimensions arose between Christians on both sides who claimed to be members of the "catholic" church. And despite the desire of Luther and Calvin to maintain the unity of the church while reforming it, their desires have been disregarded or frustrated time and time again as new denominations have arisen, each surrounded by its wall of division.

The ancient walls of Jerusalem, according to the book of Nehemiah, were rebuilt by workers who held a tool in one hand and a sword in the other to ward off foes. Christian wall builders of the past few centuries have constructed barriers with what they supposed to be their own private Bible in the free hand, or else a doctrinal creed, an order of worship, a national flag, or a birth certificate guaranteeing racial integrity.

To be sure, some of these denominational walls

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are low enough to allow Christians on either side to hold chatty conversations and even to jump over and back at will. Between denominations within the same or similar traditions the walls may be as low as those on a New England farm: you could leap them without a running start. But between, say, the Baptists and Episcopalians is a wall over which even a high churchman can barely look, standing tiptoe on his principles.

You may suggest, Why not burrow under? But the church, you recall, is founded upon a rock.

Can't we just blast the walls apart? This is often tried. But too many of our brethren really get hurt.

Then why not fly over—using the churches' high-sounding resolutions? But remember that the church is divided here below, undivided above.

A Corporate Sin

In speaking frivolously, though, we do not underestimate the seriousness of our divisions. So far as these walls keep Christians from having community together, worshiping together, proclaiming Christ's gospel and serving humanity together—just so are they an affront to God, a corporate sin of his children against him.

Is it justifiable to speak of denominational divisions as sin? Some think it is not. They hold that these divisions are simply diversities, that various denominations reflect different tastes and temperaments, that competition is as desirable among churches as among automobile dealers, that the only alternative to the present pattern of divided churches is a stifling uniformity of the Roman type.

I must disagree. It is more than an interesting diversity of belief which keeps a formidable wall around the communion table to the exclusion of faithful, baptized Christians who lacked the right catechism or form of confirmation. It is more than a sentimentality about customs of the church in the "old country" or an unduly strong veneration for the Mason-Dixon Line which keeps the members of the same confessional families from being on speaking terms. Neither is the "healthy competition" of rival denominations on global, national or urban levels a joyous spectacle when it makes many Christians think and act as though their brothers in Christ hardly exist. And how lilliputian is the faith of one who doubts that the Spirit of God can lead the churches into a relationship of oneness in work, worship and witness without immolating the individual and congregational liberty which the Spirit himself bestows!

Very few men alive have pondered, labored and prayed so much about Christian unity as J. E. L. Newbigin, a Scottish missionary who became a bishop of the Church of South India, that prodigious, controversial, hopeful union of previously divided denominations which is the boldest challenge to all existing divisions. During a discussion at the Evanston Assembly of the World Council of Churches, this prominent theologian who is also an evangelist and pastor to Indians in mud-hut villages, explained why he must regard denominational divisions as a sin. Our continued divisions in the church, he asserted, are a public denial of the sufficiency of Christ's atonement. The effectiveness of our Lord's death and resurrection are denied by our divisions. How can we understand this categorical judgment upon denominational walls?

Virtual Denial

Read the verses in Ephesians which follow our text: "That he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end." Is this what the cross has meant to the hosts of people called Christians? Was it not the atoning work of Jesus Christ to break the grip of sin upon men, and in so doing to grant his followers the warmth of hand and love of heart to live together as very members incorporate in that one body, the church, "which is the blessed company of all faithful people?" We send out missionaries to societies which are diseased by prejudices of caste and class. We want them to preach the gospel of reconciliation and the abolition of barriers. We insist that it was the stupefying and victorious work of Jesus Christ to overcome the barriers of human pride and perversity, making way for the universal fellowship of those who live by the love of God. And yet we virtually deny the adequacy of Christ's mission to mankind when we present to skeptical pagan eyes the miserable spectacle of a household of faith divided against itself.

It is easy and conventional to castigate the high cost of Christian divisions by appealing to our sense of stewardship, that is, the use of manpower and money. It is indispensable that we criticize denominational separateness in the light of disabilities to the church's ministry and mission to the world which are caused by it. But the commanding consideration is simply the horrifying recognition that unless we are doing our utmost to remove the walls of hostility or indifference we are preventing the church from enjoying the fullness of the blessings which its Lord has promised and is ready to bestow.

Day of Promise and Hope

Such is the present tragedy of our unhappy divisions. The picture of churches in disunity can justly be painted in even drearier colors than I have chosen to use. But the picture is not wholly one of drabness and sin. Although the walls of hostility rise gaunt and forbidding on many sides, this is the day of promise and hope for the true manifesting of the church's unity. Things are happening all around the world. Countless Christians are discovering the existence and identity of their brothers in other denominations and countries. Barriers are being surmounted by thousands, while others work to remove these barriers, stone by stone.

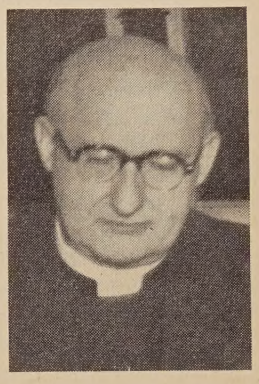
Not that this work of unity is an easy thing.

The ecumenical trumpeters do not expect all these walls to come a-tumblin' down when they march around with horns and voices blaring. But we know, as the Yankee farmer in Robert Frost's poem knew, that there is something in Christianity which does not like a wall, which sends the ground swell of faith and love under every human barrier erected within the church. And we are enjoined to work along with this ground swell which God himself has sent in our lifetime, patiently tugging at the jagged stones of prejudice and misunderstanding wherever his power has caused the wall to crack.

The imagination is not overtaxed to see what this work involves. It means the more diligent renewal of faith in Jesus Christ and knowledge of the New Testament's guidance for his church. It means the conscious breaking of all patterns of segregation, whether of racial, social or ecclesiastical character. It means continuous effort to understand and appreciate Christians of other churches, their doctrines, ways of worship and other practices. It means financial and personal support to the councils of churches and other organizations for Christian unity. To pray is to work, and a daily petition to God for the unity of his people is hardly too much to expect; nor should frequent prayer with Christians of other churches be considered unusual.

We cannot always tolerate these present divisions. God has made that clear to us and given us our orders. But we labor as men who know that our work is not in vain. For Jesus Christ is faithful to us even when we falter in our service to him. He himself is our peace. He has broken down the wall of hostility and made us, divided as we now are, to be living members of his one indestructible body, the church.

Jeremiah, Jesus Christ, the Great Reformer and You



The Charter for Protestants

By Corwin C. Roach

Jeremiah 31:31-34.

THEY are dread and disquieting days. Brute forces are being unleashed which threaten an end to the former security and safety of life. Over against the God-fearing man stands a totalitarian power which like an implacable juggernaut seems to be sweeping all before it, crushing and smothering under its massive weight those who would dare withstand it. In the midst of times like these one man had the courage to speak out. He risked danger of imprisonment, torture and death. More than once he was brought to trial and each time he escaped, although both body and soul bore the scars of the encounter. We do not know how he met his end; a judicial trial and sentence, mob violence or perhaps the sheer burden of the hardships he had been forced to undergo. What is more important, however, is that we have his words as a kind of last testament, uttered at the risk of his life, brought out to us by a lengthy chain of transmitters, most of the links in that chain, unknown heroes too.

No, I am not referring to some document from behind the iron curtain. I am not referring primarily to the writings of the Reformers whose love of God, zeal for truth and passion for souls we remember in this service. The brute power I have in mind is not Russia, or the Roman Church of the 16th century, not even the Roman Empire of the first, but rather I would take you back to little Judah as it was on the verge of going down into defeat and exile at the hands of Babylon, and the words are the oracle of the prophet Jeremiah recorded in the 31st chapter of his book. The prophecy is shorter than Lincoln's Gettysburg address, yet it is the charter of our Christian faith.

> "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel . . . this is the covenant which I will make . . . after those days, says the Lord: I will put my law within them . . . and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor . . . saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more."

One of the great services of the Protestant Reformation was to recover for us the Bible, not as an infallible, dead book but as the living record of great souls who lived and died and by their living and dying bequeathed to us a mighty heritage. It is in the light of Jeremiah's prophecy that I would

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have you think upon those great affirmations which we as Protestants owe to the Reforming Fathers and which they have recovered and restored to us out of Holy Scripture.

Individualism Stressed

Cynics in politics say that people never vote for candidates or issues, but always against men and platforms they dislike. Cynics in religion have similarly dubbed Protestantism as an opposition anti movement. A Protestant, they say, is a man opposed to the Roman Catholic Church. Such a negative interpretation of Protestantism is wrong, etymologically and historically. The word comes from the Latin *pro testari,* to witness on behalf of someone or something. When a number of Lutheran princes gathered together at Worms, Germany, in 1529 and signed a protestation, they were asserting the liberty of conscience which had been promised them three years before. A Protestant stands for something which is positive and direct.

Protestantism, like Jeremiah, indeed like our Lord who told his parable of the shepherd leaving the ninety-nine to seek the one lost stray, insists upon the importance of the individual. The Reformation restored to the ordinary Christian his dignity and worth. This Protestant individualism is dramatically epitomized in the words of Martin Luther as he stood on trial for his life and faith, "My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand." This is the historic Reformation faith and man after man has joined his protestation to that of Martin Luther before the emperor of the Holy Roman Empire, knowing that he will some day be called upon to take his stand before one greater than any earthly monarch.

The greatest threat confronting modern society is that man will be lost in the mass, and will even be glad to have it so. In industry our plants and factories have grown so large that men have become depersonalized. Our modern methods of education are concerned to train intellectual robots who will conform to the established patterns. Our techniques of entertainment are equally deadening. We widen the movie screen and narrow the range and intensity of the life depicted there. We put color into television and take it out of the drab plots and duller human situations used. The state comes in and asks for our conformity, a blind obedience and loyalty. Even in religion we have our totalitarian dogmas which correspond to those in all the other areas of our modern living.

Bulwark of Democracy

In the midst of these steam rollers of modern life, only Protestantism dares to proclaim the importance of man over against the mass. It is for that reason that the Protestant faith is the bulwark of democracy. It is only in those European countries where Protestantism is a minority religion that we have had those easy flirtations with Russian totalitarianism. Democracy is undergirt and strengthened by the Protestant's assertion that there is a power greater than the state, the conscience of the good man under God. It is this individualism which we owe to the Reformation fathers.

Protestantism insists upon the dignity of the common man. Every man is equally important in the eyes of God for he is the brother for whom Christ died. It has been the fashion in our day to disparage the average man, to speak contemptuously of the little people, the common run of humanity. Protestantism, however, knows of no second grade citizens in the kingdom of heaven. As the historian Green has so picturesquely put it, at the time of the Reformation the laity were called up into the chancel. There are no class distinctions between priest and people. We are all sinners under the judgment of God, but all equally recipients of his grace.

Continuing Process

Because Protestantism appeals to the individual, it is also inward. So Jeremiah predicts, "I will put my law within them, and I will write it upon their hearts." The Judaism of his day was solidifying into a worship of externals—the ark, the Temple and the ceremonial law. Jeremiah saw that God would sweep these all away and that vision came true. Then, as men restored the externalities and superficialities of religion, as they always do, Jesus was faced with the same question in his day. But there at the well of Samaria, he gives the answer in words which, like those of the ancient prophet, become foundation stones of our faith. "God is spirit, and those who worship him must worship in spirit and truth." In almost every language the idea of spirit and wind, or breath, are connected. The essence of the wind is energy, motion and life. The wind blows and the God we worship is on the march. He cannot be confined to temples made with hands or imprisoned in man-made forms or formularies. He is not dead or static. Just as we open the windows and the crisp, fresh air from out-of-doors drives out the stale air and stuffiness, so God has the power to come into our lives and rid them of their theological cobwebs. The Reformation was just such a time when the dusty ceremonials and beliefs of a thousand years were shaken off and housecleaned.

Outward and visible signs are necessary. We must use them. We cannot live a purely spiritual life while we are still creatures of flesh and blood, but the form without the substance is dead. We must have the inner spirit, the vitalizing breath of God, in all our rites and ceremonies or they degenerate into idols. From this point of view the Reformation is not merely a historic event but a continuing process. We must examine all our religious acts and beliefs to determine whether they still have within them the spirit of God to give them life or whether we are dealing with dead and worn-out symbols. We criticize others for making idols out of wood and precious metals, but a man can make just as lifeless an idol out of a dead belief and a bygone confession as he can of a stick

or a stone. The Reformers swept into the discard the whole collection of superstitious beliefs and practices, and we must follow their example.

Justification by Faith

If we were to stop short with honoring the Reformers and repeating by rote what they said, we would be false to the very thing for which they stood, for they pointed beyond themselves to One who was greater than themselves, greater than the moribund institution which was slowly dying of dead rot and decay. They cleaned out the dead wood and the tangled undergrowth so that men might come boldly unto the throne of grace, directly into the presence of God. There is a finality and ultimacy about God's dealings with men. Jeremiah gave expression to it: "For I will forgive their iniquity, and I will remember their sin no more." Jesus put it in words of scarlet and gold: "And I, when I am lifted up from the earth, will draw all men to myself." The Protestant reformers restored the centrality of Christ to a church which had lost sight of him in their cults of saints and angels. They reiterated the words of St. Paul: "I decided to know nothing among you except Jesus Christ and him crucified." It was the genius of the Reformers to give expression to this belief in the motto "Justification by Faith," taken also from the words of the great apostle.

That justification—that health and help that comes into operation when we trust it—is what we mean by the gospel, the good news of the Christian faith. That good news is the sequel to the bad news of our own weakness, and the evil of the sinful world in which we find ourselves. And Protestantism has insisted upon taking that bad news about sin seriously. There is iniquity and unrighteousness all about us as Jeremiah realized. Luther's protest against the hawking of indulgences in his 95 theses which ushered in the Reformation, is a positive witness to the gravity of man's condition which a bit of paper signed even by the pope himself could not alleviate. Only God can help man out of the mess in which he finds himself. But God does stand ready to extricate man and that is the good news. He will enter the game on our side if we but call to him.

Inclined to Evil

In our generation we have fallen away from this Reformation faith, from our Protestant heritage. We need to get back some of the moral backbone of our Puritan forebears. We need to take sin seriously once more. For a while during the rosy optimism of the first decade of the present century we lived in an aura of sweetness and light. Man could educate himself into goodness. All that he had to do was to push the right button or pass the proper law and the Kingdom would be here overnight. With the atomic bomb and a myriad other discoveries turned to purposes of destruction we have found to our dismay that there is truth in the old words, "Man is very far gone from original righteousness and is of his own nature inclined to evil."

Only in our Protestant heritage reaching back into the Bible do we find the answer. In no other creed or dogma, philosophy or ethic, is it to be found. It is the Protestant faith that there is no other name under heaven, apart from Jesus Christ, by which a man may be saved (Acts 4:12). It was the service of the Protestant Reformers to restore that faith to a world in which the person of Christ had been so surrounded by intermediaries and intercessors that Christ himself had been hidden from view.

Ultimate and Universal

We are in a glorious tradition, for we are called to proclaim to a despairing world these truths of our Protestant heritage which this age needs as never before. We have been summoned to protest and witness to the grace and goodness of a loving God revealed in Jesus Christ, our Lord and Savior. We must first experience that love in our own hearts and then we must share it with others. This gospel which we proclaim is individual, inward and ultimate. Because this is so it can become universal. It is because we have this faith that we can dare to speak out to an age which is torn apart by human hatreds.

A Layman's Prayer

By Martin C. Sauer

High School English Teacher and Member of First Congregational Church, Danbury, Connecticut

O GOD, hear us as we pray together, brothers in Thy sight. May our words and deeds be worthy of this house of worship. May our lives be not merely free of evil as a blank page that holds the record of a people who dare not to live; rather may there be an account of striving to do good.

For the ministry of our pastor and his wife, may we return the thanks of sincere cooperation and understanding, both now and in the years to come. With the rich blessings of this great land, may we be humbly generous. For lights and shadows, for laughter and tears, for youth and age, for hunger and food—for all the contrasts of life that are revelations to the sensitive soul, may we be grateful. Give purity to our hearts so that we may see undefiled the beauties of Thy good world and all that is in it.

Grant us, our Father, the wisdom and courage to have our lives shaped by that which we hold most dear instead of being warped into the awful image of that which we most dread and abhor. May we have the strength of faith to be Christian with the ungodly, gentle with the cruel, tolerant with the intolerant, fair with the unjust; for what hope is there for a man's soul if he becomes callous with the cruel, narrow with the intolerant, unfair with the unjust? In a world and in a time sorely in need, may we be able to return good for evil, that good may triumph and Thy will be done. Amen.

Face Life with Courage!

By C. Eugene Conover

For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. I John 5:4.

COURAGE is an essential human virtue in any age. It is especially needed in our own time, when we face the perils of new forms of destruction, and of brainwashing and other techniques for degrading human beings. It will take more than bravery to preserve our freedom; we shall need knowledge, wisdom and strength as well. But we shall not be able to stand against the threats from the Left and from the Right without valor.

What is courage? It is not absence of fear. As Fichte pointed out, a man or woman who has known fear and overcome it is superior to a person who is insensitive to fear. Courage is positive, overcoming fear.

Courage to Meet Physical Danger

In the Old Testament *courage* and *strength* go together. "Be strong and of good courage." We cannot resist fear, and the forces which produce it, without inner strength. Firmness and integrity enable us to take risks, to live in spite of threats to our welfare and existence.

In the New Testament the joy and confidence of courage are expressed in the phrase: "Be of good cheer." In his last discourse, in John's Gospel, Jesus told the disciples that the hour was at hand when they would be scattered, and leave him alone. But his words express quiet confidence and peace: "In the world you have tribulation; but be of good cheer, I have overcome the world."

One test of fortitude and valor is the willingness to risk one's life. And by that standard our age is not deficient. Millions of men and women in our generation have risked their lives for their nations, for political and social movements, for religious faith and for lesser ends. Untold millions in this century have sacrificed their lives in wars and revolutions. We are not deficient in physical courage. Every day men engage in hazardous occupations such as those of the test pilot and the structural steel worker. We have no lack of persons eager to face the dangers of climbing Mt. Everest. And hundreds of people have signed up for a rocket trip to the moon—from which no saf return is guaranteed.

Many of us should be criticized, not because w are cowardly, but rather because we are foolhardy There is a tendency, not always limited to th young, to show our readiness to meet the danger of our uncertain time by unnecessary risks of lif and limb in fast driving and fast living. Thou sands of us die needlessly in accidents because w seek the thrills of speed.

Let us thank God for the bravery displayed i our time in war and peace, but let us resolve tha our courage be used constructively! True valor i not recklessness. It is the fortitude which enable us to take risks which are essential in doing the world's work and extending our mastery ove nature, in preserving our freedom and establish ing world order, and in maintaining our own spiritual integrity.

It cannot be said of us today that we are deficient in physical courage. Yet our age is called the "Age of Anxiety," and anxiety is a form of fear. And this is a century in which millions of people have lost their freedom. What boldness do we lack? Where is our fortitude inadequate?

Courage to Be Ourselves

We need, first of all, the courage to be ourselves. From one standpoint it seems evident that to be oneself requires no boldness. How could one help being oneself? How can you be anyone other than yourself?

The answer is that we can become so engrossed in adjusting ourselves to other people that we become what they want us to be, instead of becoming deeply and truly ourselves. A real person is unique and individual. He stands on his own feet, looks at life for himself, thinks and decides for himself. He will change his mind if the evidence is against him, but he does not adopt a point of view just because someone else holds it. Such independence, integrity, sincerity, uniqueness, rest upon fortitude. For it is difficult to stand alone, to think alone, to judge alone. And such persons run the risk of being considered "different" or "queer" or even "dangerous."

During World War II an American artist, Henry Varnum Poor of New York City, was sent by the war department to make an artist's record of persons and events in Alaska. He traveled across the

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ountry with G.I.'s on trains. He sailed from Seattle to Alaska on a troop ship, with soldiers wearing parkas and carrying great packs of Arctic equipment. On that voyage he asked himself why he conversation of soldiers so often reached "an incredible low of filth." This is the artist's explanation in his own words.

> I wonder about this instinct that prompts almost all soldiers to reduce themselves to the lowest common level. It comes, I'm sure, out of their insecurity. Only at this lowest, most animal basis can they feel at rest and secure. Anything else is subject to suspicion, to misunderstanding. All communal life . . . is based on this instinct of oneness and likeness. The burden of being something other than common and general is too great for any but a brave and really cultured mind to carry, for in whatever strata of society or level of talk and communication you enter, the wish to appear at home, at ease, and accustomed is the dominant instinct. I think even a person of strong and creative mind and temperament is more concerned with his likenesses to others than with his differences.*

The artist goes on to say that the person who wants to make his own unique contribution to the world must avoid two opposite extremes: the nonconformity which goes so far that the person is not taken seriously, and the conformity which makes us less than true persons.

It is the cowardliness of refusing to become truly ourselves, the faintheartedness of doing what others ask us to do and of thinking what others think, which is our temptation today. David Riesman, social scientist, points out that the American ideal is changing. In the earlier days of this country we admired the strong person who followed his own conscience, while today our desire to be popular leads us to act as if we had radar sets attached to our heads, constantly informing us of what the group expects of us. Instead of being strong, inner-directed persons, we are becoming outer-directed conformists.

It is our responsibility before God not to be like everyone else but to be ourselves. If we lack the courage to accept and affirm our own unique inner life we are in danger not only of losing our freedom but also of losing ourselves and of missing the full meaning and joy of being a person. A word of Jesus to the people of his day is especially relevant now: "And why do you not judge for yourselves what is right?"

Let us face life *for* ourselves, with the courage to *be* ourselves!

Courage to Be Christian Selves

But let us also face life with the courage to be *Christian* selves, committed resolutely to the highest, most demanding ideals the world knows.

It is not only in military life that we are tempted, through insecurity and the desire to be accepted without question, to be untrue to our deepest sense of right and wrong. It is also true in civilian life that Christian ideals can be maintained only against a subtle but compelling pressure to lower our standards.

*Henry Varnum Poor, *An Artist Sees Alaska* (New York: Viking Press). Used by Permission.

Paul Applied

Adapted by Elmer G. Homrighausen

Princeton Theological Seminary

[*With inspiration from Mrs. Harper Sibley*]

THOUGH the church speak with the gifted tongues of men and of angels, but does not really care, she is a noisy gong or a clanging cymbal. If the church possesses prophetic insight so as to interpret the times and understand all spiritual mysteries and theological knowledge, and if she has all faith so as to remove mountainous difficulties, but lacks loving concern, she is nothing. If the church gives away millions in charity, and if she delivers herself to a martyr's fate, and has not loving concern, she gains nothing.

To love, the church must be patient and kind; a church that loves is not jealous, does not boast of her success or tradition; a loving church is never arrogant or rude. To love, a church does not insist upon having her own way; she is not irritated by criticism or resentful of conditions; she does not rejoice at wrong, but rejoices in the right. A church of love bears all things, believes all things, hopes all things, endures all things.

Such love in a church never ends; as for the prophetic power to discern the signs of the times, it will be surpassed; as for the golden voice of the prophet, it will cease; as for theological knowledge, it will fade away. For our theological knowledge is imperfect and our prophetic insight is imperfect. But when finally that which is perfect comes, the imperfect will pass away.

When the church was an infant, she spoke like an infant, she thought and reasoned like an infant; when she becomes mature, she gives up childish ways. For now the church sees dimly as in a mirror; then she will see directly. Now she knows in part; then she will understand in full, even as she has been fully understood all along by God.

So faith, hope, love, these three remain in the life of the church; but the greatest of the three is love.

Margaret Mead, able American anthropologist, has made a pointed observation about what is happening to American culture. She says that when mothers cease saying, "In our family we do not do certain things," and ask instead, "What are the other boys and girls doing?" a fundamental change has taken place in American life.

What hope is there for the future if our Christian families lack the courage to maintain Christian ideals, and weakly submit to the pressures around them, accepting as their standard what everybody else is doing? Such moral timidity surrenders moral leadership to those on the lowest common level. It will mean a declining level of morality for America, instead of a rising level which moves towards the "measure of the stature

of the fulness of Christ." Are we not in danger of losing the moral and religious courage of our pioneer forefathers?

It was my privilege some years ago to be minister of a church at Cleves, Ohio, whose members included descendants of Squire Hughes, the first settler west of the Great Miami River. After Hughes purchased his land he went back to Wales to bring his bride to the American frontier. Later, when he had established his home, he rode horseback twenty miles to attend a service in the First Presbyterian Church of Cincinnati. All of the pews in that church had been rented, and Squire Hughes walked the length of the aisle, but not a pew door was opened to him. As he returned from the front of the church he was invited to enter several of the pews, but he scorned such belated hospitality. He walked out of the church, found a plank, carried it down in front of the pulpit and sat on it during the service. After the benediction he put the plank on his shoulder, strode from the church without saying a word to anyone, put the board where he had found it, mounted his horse and rode twenty miles to his home. The next time Squire Hughes attended First Presbyterian Church every pew door was opened to him.

The courageous pioneer had taught an entire congregation a lesson in Christian courtesy and brotherliness. He did not say, "What is everybody doing in this church?" Instead, he asked, "How *should* Christian people receive a stranger?" God grant that we may recover the courage *to be Christians!*

Courage of Faith

But moral fearlessness alone will not allay the anxiety of our time. We need also the courage to believe in the goodness of life in spite of disappointment, tragedy, death.

Much of our bravado and risk today ignore the inevitability of suffering and death. Much of our fast-driving recklessness is based not so much upon audacity in the face of death as upon confidence that we will be lucky enough to avoid accident and death. "Nothing will happen to *me*," so many of us say. Some of us do get away with it, but the statistics are not encouraging. And life's normal span is still three score years and ten, plus or minus a few years. There is today a curious attempt to evade the inescapable facts of life and death.

Howard Mumford Jones, in *The Pursuit of Happiness,* reports on the study of children's literature which formed a part of his investigation of the ways in which Americans use their right to seek happiness. A century ago stories for children included illness, financial loss, suffering, poverty, death. Children were taught that life is real, and life is earnest. But now children's books are almost wholly dedicated to happiness. There is no suffering, no real danger. Little Red Riding Hoods today are never in danger of being eaten, or Hansels and Gretels of being roasted. And Ferdinand the Bull only wants to smell the flowers. Jones suggests that children turn with fascination to radio and television crime stories, where life is bracing and vigorous and earnest.

This evasion of suffering and death is also found on the adult level in our culture. We hesitate to tell a man that he is about to die; he might not have the courage to face it. When death does occur we speak of a "funeral home" or "parlor" and try to cloak its reality. But we cannot by such methods allay our anxiety. For, in the last analysis, we must seek the courage to face death as well as life, sorrow as well as joy. And we shall not find the sources of this courage in ourselves alone. For we do not have the *power* to conquer death.

In a fine book on courage which inspired this sermon, Paul Tillich defines anxiety as "the state in which a being is aware of its possible nonbeing." Awareness of our possible nonbeing is the state in which all human beings find themselves. We know that there was a time not long ago when we did not exist. We know that we had no power to bring ourselves into existence, and that we do not have the power to keep ourselves in existence. Courage which ignores death is not realistic. It leaves us with an anxiety which we cannot master. For we ourselves cannot overcome death.

The courage which we need to face life and death is not mere boldness or defiance or resignation. The fearlessness which we need must rest upon faith—faith, not in ourselves, but in that Supreme Being who has the power to bring finite persons into existence, and to save them from death, into eternal life. In such a faith we can face life and death with an unshakable courage.

A Pastoral Prayer

By Louis E. Higgins

Olivet Congregational Christian, Livingston, New Jersey

ETERNAL God, our Heavenly Father, from thy great storehouse of beauty we have received once again the gift of refreshment. The trees and the flowers have brought healing to tired eyes; the birds' songs have brought music to our ears, and the happy fellowship of carefree adventure with loved ones has shut out for a few weeks the clamor of the world.

Now, O God, vacation is ended. We offer thee our thanks for its glorious moments of renewal. We turn anew to the tasks of living in a world of appointments, duties and demands, of earning a living and living a life. Wouldst thou, our Father, vouchsafe to us the remembrance of the quiet days, that in the midst of the hustle and concern of fall and winter and spring we may still see the green trees, the white-crested waters and the far hills. May the birds' songs and the music of singing hearts remind us that while thou didst vacation with us, thou dost likewise return to share our daily tasks of life. For thou art indeed the God of our vacations and renewals, and the God of our vocations and service. Amen.

Idea: A Layman Preaches the Gospel Instead of Discussing the Laity

'A Jug of Wine, a Loaf of Bread—and Thou'

By Roland Mushat Frye

NO fact of modern life is more conspicuous than that of the isolated individual. As cities grow larger and more impersonal, and as movement from place to place becomes more common, there grows up a rootlessness which is one characteristic of our age. Even in particular institutions, when they reach a certain size, there is a lack of community, of integration, of vital, sincere and unaffected togetherness. To be sure, we have parties, committees and assemblies galore, and we pride ourselves on our "good fellowship," but all too often such fellowship is little more than the bringing together of separated individuals who remain apart from each other even though they may be standing side by side. In treating this situation, the Chicago sociologist David Riesman has compiled a book with the interesting and now famous title *The Lonely Crowd*, suggesting that even in the crowds of a modern mass society, the individual is strangely alone.

Not only is he alone, not only is he radically separated from other men; but he is generally callously uninterested in them. Thus modern man, bound to a few of his fellows in self-protecting or self-advancing groups, eyes other groups with fear, uncertainty and even a degree of malice. So, in no small measure of mistrust and even hatred, white is related to black, Jew to gentile, labor to capital, and even neighbor to neighbor and colleague to colleague.

Our Last Best Hope

The solution to this antagonism and isolation, the Christian knows, is in love. But how? What is the manner of the operation of Christian love? The answer, it seems, is both simple and complex, but essentially it says that man must first be related to God in total commitment and faith before he can be lifted above himself to a level upon which, freed from the slavery to his own self-interest, he can truly love his fellow man as himself, in the grace of God. The transformation of human relations into Christian acceptance will come rather as the gift of God in response to earnest and faithful prayer, than as the achievement of man in terms of more merely social glad-handing.

Here, as elsewhere, the church in the world surely cannot claim to have achieved the full measure of the task committed to it, but it can most emphatically claim that it offers the last best hope for man, if man will but follow the way of his Lord. Indeed, Christianity is best characterized not as a status, but as a way: not as an achievement, but as a pilgrimage. It is also evident that Christianity is best understood not merely as a body of principles, doctrines and laws, important though these are, but is more centrally and basically to be understood as a relationship—an ultimate relationship between man and God, and thence, through God, a relationship between man and man. Thus, instead of being defined as a body of laws, the church is defined as the body of Christ, for it exists essentially as a personal relationship in which all members are related to the head, which is Christ and through the head to each other, as members of the body of Christ.

Faith and Works

The relationship with Christ must always come first, as Reformed Christianity has insisted; for salvation is by faith, from which faith alone may come good works in terms of human relations.

St. Augustine said that our unaided virtues are but splendid vices, and if we examine carefully into our own motives we will see that even our acts of kindness are frequently done only so as to gain for ourselves a sense of rosy self-satisfaction, a glow of feeling virtuous. Even the desire to do the will of God may be rooted in fear that God will punish us if we disobey, or in the futile hope that by doing God's will we may be able to force God to do our will. Good works to man, when grounded upon such motives, are unfruitful and even sinful. Truly good works can grow only out of love, the love for man which is a by-product of the love for God, which love for God is totally bound up with faith. And this faith which saves is itself primarily a matter of personal relatedness. Calvin defines faith as "a firm and solid confidence of the heart, by means of which we rest surely in the mercy of God which is promised to us

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ROLAND MUSHAT FRYE, an assistant professor of English at Emory University, preached this sermon at the Emory Presbyterian Church in Atlanta, Georgia, on Laymen's Sunday, 1954. Service in Europe as an artillery officer and a year of teaching at Howard College in Birmingham, Alabama, intervened between his graduation from Princeton University in 1943 and his return as a student in the Princeton Theological School and a Proctor Fellow in English, leading to his receiving a Ph.D. degree in 1952.

through the gospel," while Luther calls it "a lively, reckless confidence in the grace of God." Both definitions—which are essentially one—stress the primary need for a personal and confident relationship between the creature and his Creator.

Apart from such a faith-commitment to God there can be no full and free acceptance of persons as persons. Of course, even without God there can be some relationship between ourselves and other men, but only in so far as men are taken to be more or less objects outside ourselves and to a greater or lesser extent alien to ourselves: as somewhat more, but not very much more, than a series of inanimate tools.

Here I am not speaking primarily of business or professional contacts into which we enter in the course of earning a living by the buying and selling of services, but the same principle applies almost equally well to most of our social friendships. Time and again, I suspect, we are interested in the people we see largely because they entertain us, because they amuse us, or because we enjoy them. To be sure there is nothing wrong with social contacts or with honest business and professional dealings, in so far as these go. And I am certainly *not* saying that Christianity disapproves of gaiety and laughter in social affairs, or of the fair pursuit of business and professional interests. But there is something lacking in all of these relationships, when held up to the standard of Christian love, for generally they grow out of a love of self rather than out of a love for God and fellow men. Into all such relationships, no matter how high and beautiful they may appear to be to the secular world, the Christian must inject that charity and compassion which is the product of his relationship with God.

Charity and Compassion

Without Christian charity the meeting of person with person has about it more of the quality of the contact with object than of the relationship of two fully human beings. The essential character of such a secular contact between two persons, each treating the other as an object rather than as a person, is clearly seen in the famous verses from the *Rubáiyát* where Omar Khayyám declares that with "a jug of wine, a loaf of bread—and thou . . . the wilderness were paradise enow." In the line "a jug of wine, a loaf of bread—and thou" we clearly see that the "thou" merely completes the list of things apart from this poet which he happens to want for himself. That line suggests much that is characteristic of our unthinking attitude toward a person as a tool to be used, or ignored, for our own personal benefit, but not ultimately to be accepted for himself.

Most of our conventional social, professional and business contacts exist in terms of this "jug of wine, loaf of bread—and thou," and there is usually no more really human relatedness between the "I" which is me and the "thou" which is you in any given situation than there is between either of us and a jug of wine or a loaf of bread. Whatever else may be said of a man and his jug of wine or his loaf of bread, the relationship can scarcel be termed personal. And so it is with most of ou human contacts. Apart from Christian love, we d not accept our acquaintances—not even ou friends, generally—as persons in their own righ but rather seek to use them as extensions of ou selves, or as tools for ourselves, or as objects fo our own wills to work upon. That we do at best and at worst we disregard them or merely g through the socially mechanical motions of bein together with them.

Total Commitment

Now, there is an entirely different "wine, brea and thou" relationship, a relationship involvin precisely the same elements but viewing those ele ments in a fashion totally contrary to that o Omar Khayyám. This is the relationship of th Christian communion, brought together in th unity of relatedness to God. Here, unity and re latedness are embodied in the concrete reality o the sacrament of the Lord's Supper. In the sacra ment, we partake of the bread and wine in th conviction that there is life only in God, and tha there is nourishment for our human existence onl through his grace. In the phrase "human ex istence" the word "human" is an important one for it indicates the *totality* of the Christian's com mitment in a way in which the word "spiritual" may no longer do, for "spiritual" may suggest merely a part of man's being, whereas the Chris tian's commitment is whole and entire. Nowhere is this primary fact more clearly demonstrated than in the sacrament of Holy Communion, where the bread and the wine are taken in the affirma tion that our existence as *human* beings—rather than some other order of beings—is made possible only as we are sustained humanly by the super human mediation of Christ, just as our bodies are sustained physically by food and drink.

It is only as we exist in a relationship thus de pendent upon God, only as we are sustained by the divine nourishment, only as we are lifted out of our own petty and futile self-centeredness into the realm of God's presence, where our concern is wholly centered upon him, that we are freed from that deadening concern with ourselves which is the first sin and the prime idolatry. Ultimately it is only as we are related to God in faith that we are freed from the bondage of that limited self interest which distorts all persons into things. It is thus through the acceptance of our own chief end in terms of the glory of God and the enjoyment of him forever that we are able truly and fully to be ourselves and to relate ourselves to other men in terms of compassion, acceptance and understanding. If the Christian, then, may be described as a man on the way to realizing his true human destiny, under God, so the church may be described as a group of separate and isolated individuals on the way to becoming a true community of persons, under God.

Our acceptance of God must of necessity precede our acceptance of man, and there is significance in the fact that our Lord, in laying down

he two great commandments, put first the love of God with all of the heart, soul and mind, and second to this the love of neighbor as self. For our love of neighbor as self depends upon our total love of God, and is impossible without it. Out of this fact comes the fellowship of the Christian church.

Does this mean that the church will flatten out all individuality, that within its communion there will be no room for differences of personality, temperament and opinion? Certainly not. Indeed, it is in terms of Christianity that we have the fullest opportunity for developing our true personalities, for developing that oneness, that unique quality, talent, and mission which differentiates each one of us from every other one of us. The differences remain, even the strongest and most marked differences, but they are to be placed in proper perspective by the permeating, all-embracing fact of charity. Our conformity is to God, rather than to each other or to society, and yet each of us accepts the others in terms of those distinctive characteristics with which God in his wisdom has seen fit to mark us all.

In so far as the church is true to itself and to its Lord, its distinctive fellowship will be quite different from that of a secular luncheon club, social group or political organization, valuable as such institutions unquestionably are. The church, in so far as it is true to itself and to its Lord, will not thrive and grow by that sort of commercial cordiality or by that stereotyped social conviviality which is basically a mask for boredom, self-interest or self-gratification. It will thrive and grow rather upon an openness to persons and an acceptance of persons under the love of God, our Father.

So it is that, having been individually united to Christ by the grace of God, we may move on in Christian charity toward becoming one with each other in the church, which is the body of our Lord —a body which knows, when it is true to itself, neither bond nor free, Jew nor Greek, for all are one in Christ our Lord.

EVERYTHING COUNTS

A Talk to Junior High Young People by John Schott

Presbyterian, Swarthmore, Pennsylvania

EDWIN MARKHAM tells in one of his poems about a very wealthy man who asked a local carpenter to build a cottage for him. For long hours these two men carefully studied the plans and made certain about every detail. No expense was to be spared in the construction of this home; only the best material was to be used, and the carpenter was urged to take infinite pains with his work. When everything was in readiness and the carpenter was to begin, the wealthy man announced that he was leaving town and would not return within a year, by which time he hoped the house would be completed.

This carpenter had always been a trusted employee and had taken pride in his work. But he permitted evil thoughts to run through his mind as soon as the wealthy man left town. "If he is going to be away all year," the carpenter said to himself, "why should I install these expensive pipes and this choice lumber? All of it will be concealed anyway, and no one will know what I have done. I'll just pocket that money. Come to think of it, why should I even work so hard at this job? I'll just throw things together as quickly as possible and take it easy. The owner won't know the difference."

A year later when the wealthy man returned, he didn't know the difference. In fact, so well impressed had he been throughout the years by this carpenter's honesty and expert workmanship that he said, "You have always been a man I could trust, and I now want to show my gratitude to you. I have intended to give this house to you when it was finished. Take it, it is yours."

It is, of course, a strange story, but many young people often act like this foolish carpenter. In school they cheat in their exams, they develop shoddy work habits, they gloat over the fact that they have outsmarted their teachers and take pride in the thought that they have been frightfully clever and have got away with so many things. The tragedy, however, is that they are deceiving no one but themselves, for they are building their lives on false standards. When they get out into the business world their employers will insist that they not only have technical skills and a pleasing personality, but that they also be men and women of character, people whose word can be trusted. If they have not, during their student days, developed sterling character, they have not adequately prepared themselves for life.

Quite a number of years ago there appeared a famous play about Rip van Winkle in which Rip is portrayed as a drunkard. After one of his drinks he says, to the great amusement of the audience, "I won't count this time." But William James, America's great psychologist, in commenting on Rip's statement said that even though he doesn't count it, yet it is being counted down among his nerve cells where it is leaving a scar and a very damaging effect. Even though we may try to laugh off our shortcomings, every drink counts, every evil thought counts, every shoddy habit counts, making it easier for us to slip the next time. Everything counts. A wise man was very right when he said, "Sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny."

Get Out of the Church!

By Roy M. Pearson

Matthew 5:13-24.

IT ought to be obvious to everyone that a Christian minister believes in the church. And I do. I believe that the church is an indispensable channel for the will of God through Jesus Christ. I believe that the church is an unavoidable part of the full Christian life. I believe that the church is an inescapable factor in the redemption of the world. I believe in the church.

But still the whole weight of my words in these next few moments will be an urgent plea to every one of you to get out of the church—to put the church behind you, to establish a beach head on the coasts of the world outside the church's borders, to launch an invasion of the hostile places of the earth and capture them for ends of which they do not even dream.

I

Among Christian people it is, of course, the common thought that the real need of the day is to get people into the church, not out of it. And in one sense that need is clear and real.

Too many Christians think that they are going to heaven when in bitter fact they are heading straight for hell. Too many of us picture ourselves as angels when in sober truth we are far more nearly blood brothers of the ancient demons. Too many of us are too proud, too complacent, too blind, too sure of competence without the slightest right to that assurance. One has only to think about the difficulties between this country and Russia, or the widely seen corruption in political government, or the multitudes of homes which have ended in divorce, or the millions of children being twisted for life by the neurotic behavior of their parents, or the mighty hosts of men and women who are the daily slaves of envy and hatred and guilt and fear. One has only to think about these or any of a hundred other failures of our modern living to be taught again that man is but a creature deeply needing help from his Creator. The church stands for the God revealed in Jesus Christ. The church stands for faith and hope and love. The church stands for the only rock on which the world itself can ever surely stand. And there is a sense in which the real need of the day is t get people into the church, not out of it. There is sense in which the proud and pompous men wh spurn the church are throwing away their lif preservers at the very moment when the sub marine's torpedo is about to hit their vessel's bow

II

But the fact is still beyond dispute that for th most part the real decisions of the world are no being made in the churches. It was not in th church that we decided to drop the bomb on Hiro shima. It was not in the church that we decided t embark upon the Point IV program. It was not i the church that we decided to send our armies t Korea. Most of us practice our professions outsid the church. We give our children the greater part of their education outside the church. We elect our national, state and local leaders outside the church

If the church has any influence on social issues and if the church has any power over individual decisions, it is rather as the briefing room than as the battlefield. Men have hopes and dreams in the church. Men plan lofty deeds in the church. But for the most part it is not in the church that the crucial acts of men are finally performed. The battle is really joined in the board rooms and the committee meetings, in the schoolhouses and the market places, in the homes and the offices and the factories.

In this sense it is a tragic misconception that the work of the church is more important in God's sight than the work of the politician, the schoolteacher, the housewife, the storekeeper. "We never know who is doing the greatest work for God," wrote William Temple. "Here is a man who holds great office in the church and preaches to multitudes; yet at the end all he has done is to keep things from falling back. And there is a girl, poor and uneducated, of whom no one ever thinks; but because she is loving and devout she sows the seed of life in a child entrusted to her care who grows up to be a missionary pioneer, or Christian statesman, or profound theologian—shaping the history of nations or the thought of generations."

The world will not be saved by ministers. The world will not be saved in the churches. The real decisions of the earth are being made outside the church. They are not being made on Sundays: they are being made on weekdays. They are not being

(Continued on page 18)

ROY M. PEARSON, dean of Andover Newton Theological School, preached this sermon while pastor of Hancock Congregational Church, Lexington, Massachusetts. An editorial associate of The Pulpit, he is the author of Here's a Faith for You *and* This Do—And Live.

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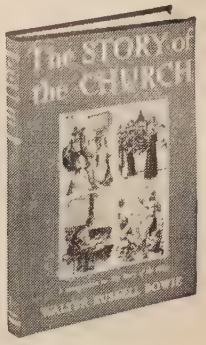

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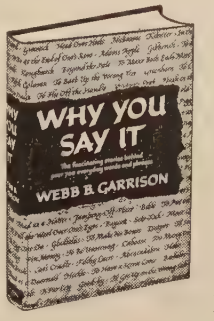

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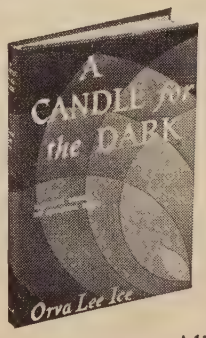

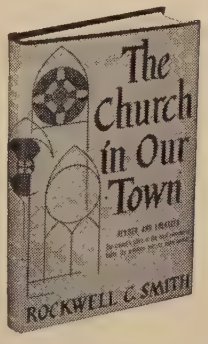

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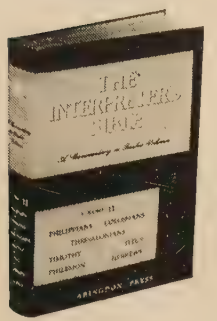

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Get Out of the Church!

(Continued from page 16)

made by ministers: they are bei made by laymen.

III

And it is here that the princip failures of the world are occurri today. Not in the realm of ministers although their derelictions are cle beyond all debate. Not in the real of ecclesiastical preaching and pr nouncements—although their frail is often obvious to everyone. T principal failures of the world occ in the domain of laymen. They occ in offices and schools, in factories an homes, in stores and voting booth They occur every time a man choos lies instead of truth, self before Go profit over principle.

In 1947, while countless thousand of people in Europe and Asia we living on starvation diets, Unite States farmers put some 70 per cen of their wheat into storage to kee out of the higher income brackets tha year and to get better prices later on and some of the farmers started feed ing the wheat to their cattle and hogs In 1949 it was discovered that te million families in this country—roughly a fifth of the nation's popula tion—had cash incomes of less than $2000 a year and that one family in every five had no asset in its posses sion worth more than $500. In 195 it was reported that during the pre ceding five years 12,000 Roman Cath olic priests had been killed, imprisoned or exiled by Communist governments In 1951 Secretary Acheson made the statement that our principles were in such absolute contradiction to those of fascist Spain that we would never enter into any agreement with that nation, but less than three months later it was announced that after al most three years of negotiation we had reached an arrangement whereby we would get air and naval bases on Spanish territory in exchange for giving Spain help with her economic and military needs. Even today every body knows about our fatal inability to convince the downtrodden and op pressed peoples of the Asiatic world that we who were conceived in revo lution and born of rebellion are on the side of those who struggle upward toward security and freedom now. At this very moment we are aware of the tendency of management and labor to put the nation's welfare second to their own advantage, the acquiescence of the common man in the futile be lief that by preparing for war we shall bring about peace, the frantic scrambling of household after house hold toward a kind of success whose unavoidable end is death and despair and the corresponding disregard of the only part of man for which true life is even possible—his mind, his heart, his soul.

The real failures are not occurring

the church at all. The real failures occurring outside the church. They to be found in the places where ch one of us is spending 95 per cent his time and his life—in our pro-ssions and our businesses, in our mes and our schools, in our activi-s as neighbors and citizens and mbers of the world community. We are always getting ready to live," ote Ralph Waldo Emerson, "but ver living." We are always hearing ble words, reading lofty affirma-ons, dreaming wistful dreams. But e don't practice what we hear reached. We don't do what we want see done. We don't become what we ant the world to be.

When Bliss Perry was a boy of xteen and a student at Greylock, wrote in his diary: "It seems to e that I would give anything to lead y class—*except work for it.*" And is the real tragedy of our times at so many Christians would do any-ing to make the world Christlike cept to be Christlike themselves, nything except to judge each contem-lated policy or act in terms of Chris-an principles, anything except to ke no step which does not fit the hristian pattern of behavior.

It has been said that men's ineffec-iveness in ethical matters results not rom "failure to discern the right but nwillingness to practice it." And hat failure is not usually the failure f the church. It is the fault of laymen n their daily living. It is your fault nd mine.

IV

So it is the real need of the day hat Christians get out of the church, hat they put the church behind them, hat they infiltrate the world, invade he world, take possession of the world. And once that need is truly elt, it becomes apparent that we also need a better phrasing of the battle cry. In the last analysis the call is not o get Christians out of the church spiritually but to get them out of the church physically, not to get Chris-tians out of the church but to get the church out—out of the church build-ing, out of the sanctuary, out of the steady preoccupation with its own machinery and domestic interests. For there are at least two senses in which the word "church" can be used. The first is the building, the plant, the meetinghouse. The second and the truest is the congregation, the com-munity, the group of men and women who have come together in a covenant with themselves and with God to be the "body of Christ" for their place and their time. And what God asks of this church today is that it get out of the harbor and sail on the open sea, that it get out of the briefing room and head for the battlefield, that it give up its place on the side lines and get out in the game itself.

"As thou art in church or cell," wrote Meister Eckhart, "that same frame of mind carry out into the

(Continued on page 28)

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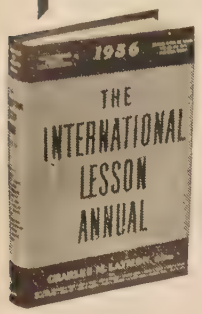

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The Continuing Reformation

By Clifford J. Swanson

Romans 5:1-2.

REFORMATION Day marks the return of man to that faith of which Paul speaks when he indicates that peace with God can come only through faith in Jesus Christ. In our text there is an interesting and significant repetition of the phrase "through him," in reference to our faith, our new relationship, our peace and our happiness. In essence, the Reformation is summed up in this thought: that it is through Christ, rather than through self—or earthly power, or human intermediary, or even heavenly saint—that we have peace with God.

This day could be merely an occasion for looking at the past, an occasion for looking at the men associated with the Reformation. But to concentrate upon the past would not be enough. The principles of the Reformation are timeless, and in our age, which is every bit as decadent morally and spiritually as that of the Reformers, we need to be recalled to a faith that is virile enough to provide answers for our present distress.

Protestant Christianity is committed to a continuing Reformation by its conception of the relation of the church to its only head, Jesus Christ. It is not enough to say that here Martin Luther—or John Calvin, or John Wesley, or anyone else—stood. We need to look realistically at the present and then ask ourselves solemnly, "Where do we stand?"

Pertinent Questions

As we check the place where we stand spiritually there are some questions which we may well ask concerning our faith. Are there principles in our faith that can help us meet present emergencies? Is our religious faith real and important enough to permeate all of life? Am I willing to take my stand on the principle of a new relationship with God that is founded upon his grace rather than my goodness?

The prophets of the Old Testament were not religious innovators. Rather, they called their people back to the faith of their fathers which centered essentially in the covenant relatio ship between man and God. The R formers did the same. So also tod the need of mankind is the return the covenant principle in the relatio ship between man and God. The c of Jeremiah in behalf of the Lord the cry that should be going up fro our churches:

"Return, O faithless sons,
I will heal your faithlessness."

On the basis of this present nee the principles of the Protesta Reformation are the positive forc needed in our society today to fig certain very evident evils.

Faith the Central Principle

The first of these evils is the pe meating influence of a rampant se ularism. That is, the attitude whic makes man and his way of life, rathe than God, the center of his existence Luther's rediscovery of faith as th central principle of the God-man re lationship stands in direct oppositio to any secularistic thought. This fait is not just a matter of believing i something for the sake of believing but rather it involves believing i something for the sake of that whic is believed.

Faith recognizes that all of life an we ourselves are God's and that w are inadequate to handle life apar from him. Humanism, materialism and even secularistic Christianity would make man the champion of hi own cause. Faith recognizes that we are all sinners and stand in need o cleansing and redemption. To make man his own champion is to deny the reality of sin and its effect.

Layman's Movement

A second evil prevalent in our society is an attitude of religious professionalism. It is especially evident in the attempt of men always to distinguish between the secular and the sacred aspects of life. This is the attitude that says, "Let the ministers take care of God while we go about our own work in the world." In the mind of Luther this could not be, for in the light of Scripture he found every task in life to be holy work. He went so far as to suggest that the housewife scrubbing the kitchen floor was performing as holy a task as the

(Continued on page 28)

CLIFFORD J. SWANSON, an ordained minister of the Evangelical Lutheran Church, serves as student pastor of St. Olaf College in Northfield, Minn.

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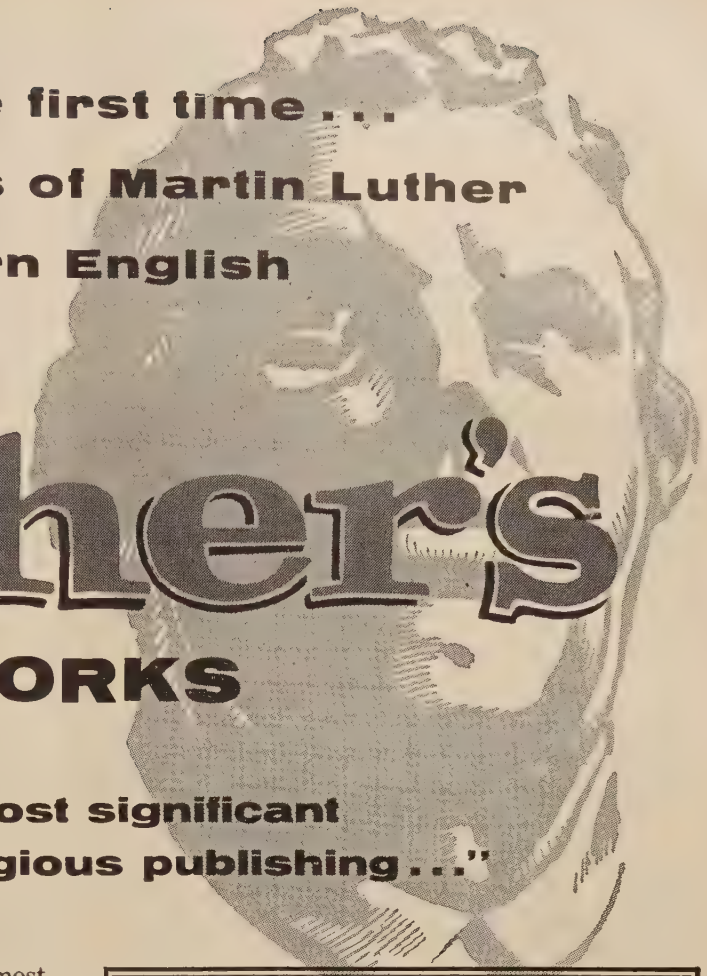

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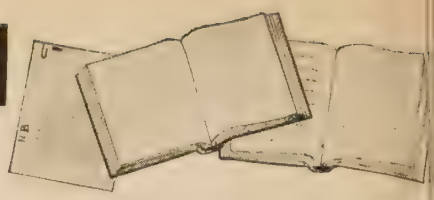

THE artist of every kind, like the seeker after God, is reaching out for self-transcendence. He is searching for some order of reality more meaningful, more abiding than the visible flux of reality before his eyes. This is not to say that the arts and religion are synonymous, or that the artist and the saint are equivalent. It is however important for the student to know that there are two vast areas of human activity and commitment which exist because of a universal restlessness within human nature, an unwillingness to take the factual, everyday, positivistic world as final. The arts and religion are indispensable elements of any broad understanding of what it means to be a human being. Without at least some vicarious comprehension of them, the three-dimensional construct of human life is flattened out and one dimension is lost.—*Chad Walsh, "Religion in Liberal Arts Education,"* Association of American Colleges Bulletin, *p. 243, May 1955.**

OUR holy religion is not simply an ambulance which follows in the wake of battle to deal with casualties. It has another task much more positive and creative and aggressive: it is itself the armor which wins victories. . . . So do not let us tamely accept the miserably depressing doctrine t real moral and spiritual victories not to be looked for in this pres world, and that "failure is the f appointed." That is less than half truth. "The curse of religion," wr that fine spirit Dora Greenwell, "is habit of translating into a vag future tense what Christ offers now." The fact is, there are victor within our reach which have the st of eternity in them.—*James S. Ste art, "He Is Able,"* The Sacramen Table, *George Johnstone Jeffrey, (New York: Harper, 1955).**

THERE are already more th enough organizations in the wo but, facetiously, we might well fou another. It would be called "The So ety to Banish Halos from Religio Pictures." If it does its work w perhaps a great many people w begin to see that the story of Jes and the Christian Church is not som thing removed from everyday life b is as down to earth and practical potatoes.—*Charles B. Templeton,* Li Looks Up *(New York: Harpe 1955).**

THE imagination kindles when v remember the many and diver places and circumstances in whic Christians have sat down in reveren and humility to this Holy Feast—i the Upper Room itself, in the unde ground, early church in Rome, on ou own bleak hillsides in Covenantin days, on battlefields and battleship in great cathedrals and in lonel churches in the countryside, in sick rooms and hospitals, and at the or coming of death. For close on tw thousand years this simple rite ha been celebrated. In that long spac of time how many crowns and throne have gone whistling down the wind This feast abides—a deep, cool we for the thirst of the generations.— *George Johnstone Jeffrey,* The Sacra mental Table *(New York: Harper 1955).**

ONE is inclined to say that any body who is well adjusted t contemporary society is by definitio very maladjusted indeed, because con temporary society is as mad as a coo and is something to which nobod ought to be adjusted, even in thi land, not to speak of others which may be less fortunate than ours.— *W. Norman Pittenger,* Christian Af firmations *(New York: Morehouse Gorham, 1954).**

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Pulpit Post

Challenging Sermon

SIR: Emory W. Luccock's sermon "I ll Awake the Dawn" (Sept.) is one the best I have read in a long time. is a challenge to all who think that n has nothing to do with the coming God's Kingdom but wait for it. The erals of the 20s had only a part of truth. That provoked the conserva- es to an equally one-sided emphasis at has made it fashionable to label n's aspiration to contribute to the ning of the Kingdom as "hybris."

RAYMOND T. STAMM.
Allenwood, Pa.

enson Centennial

SIR: As chairman of the national servance of the Louis F. Benson cen- nnial I am writing to request that u make mention of the anniversary this great American hymnologist. pies of our service sheet, containing number of Dr. Benson's hymns, are ailable in quantity from the Hymn ciety of America, 297 Fourth venue, New York 10, N. Y. Dr. Ben- n's contribution to hymnody will be scussed in detail in the October sue of the Society's periodical, *The ymn*, and in a scholarly paper by the ev. Morgan Phelps Noyes, also to be blished in October.

GEORGE LITCH KNIGHT.
West Side Presbyterian,
Ridgewood, N. J.

rong Text

SIR: If what Dr. Enslin says about rns (Sept.) is true—that this par- ble was not given to indicate the folly a rich fool who had not learned the portant issues of life—why does this rable follow so closely the admoni- on in Luke 12:15: "Take heed, and ware of all covetousness; for a man's fe does not consist in the abundance his possessions"? Why in verse 20 es the Gospel account have Jesus eak of this "barn builder" as "fool"? his column appears to tread on dan- erously thin ice by changing the in- ntion of the Gospel narrative in rder to give a pretext for what Enslin ishes to say. Otherwise his article ows lofty ideals, but to use the criptures in such a manner is degrad- ng and unworthy. A better text would ave been "Build me more stately man- ions, O my soul!"

RICHARD DRUCKENBROD.
St. Mathew's (E&R),
Philadelphia, Pa.

Methodists and Ecumenicity

SIR: If I understand what you ean by an ecumenical local church Thought for the Month, Sept.), I can ay that I have served such churches or over a quarter century. In open country and city I have always received applicants for membership without requiring rebaptism. Candidates for membership in the Methodist Church are required only to accept Christ as Savior and Lord and the Christian faith as contained in the New Testament, and to promise loyalty to the Methodist Church. We gladly accept the ordination of other denominations, and while we prefer the Methodist way of carrying on our business, we are fully aware that others find other methods preferable. The local Methodist church is always affiliated with local, state and national councils of churches. There are many things which other churches have which I think that we Methodists do not have in the same degree. But on the score of ecumenicity which you set up, the Methodist pastor has complete freedom.

JOSEPH S. PLOUGHE.
St. Paul's Methodist,
Wichita, Kansas.

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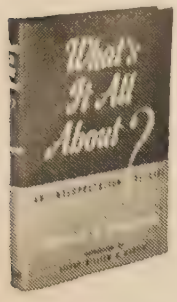

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Pulpit Patter

By Morton S. Ensi

On Keeping the Door

SO often it's the little foxes who spoil the vines, the annoying little things which when viewed dispassionately seem so utterly trivial but which can and frequently do get under one's skin. Again and again this thought has come to me of a Sunday morning at the conclusion of the service as I stood at the door of the meetinghouse as official speeder of the departing guest. If, as is sometimes the case, I have been, so to speak, only an assisting visiting fireman, the one employed to preach the sermon of special occasion, I have been hustled by the pastor out of the pulpit during the concluding stanzas of the final hymn, if the benediction is to be from the exit, or during that moment of holy calm, following said benediction from the pulpit, while the organ plays an appropriate verse, if possi on the synthetic chimes, in part round off the service, in part to ena the clergy to beat any quick depar to the door. When alone in the pul either in the interim between past or when said *locum tenens* is breaki the bread of life elsewhere, I ha usually been provided with the a proved and most expeditious meth of egress.

'Here I Stand'

Nonetheless I always feel fooli as I stand there, and Martin Luthe famous line, "Hier steh' ich; ich ka nicht anders," flashes through r mind with the almost inevitable reverent commentary: "Well, Marti it may not have been a problem f you; it sure is for me."

Just what are you to try to do that position? Some of the people a parently want (or are willing) shake hands; others are plainly d sirous of sliding out without delay; third group is seemingly apatheti Is one to be efficient and try to colla them all, thus creating a bottlenec when there is only one exit? Is one stand a bit aside and, so to speak, a tempt to fulfill a slightly paraphrase version of the gospel dictum, "Whos ever will may shake"? By the la of averages—at least I have found so—at least 40 per cent will depar with or without handclasp, in ston silence. Perhaps an equal number wi mumble some variant on the ol melody, "I enjoyed the sermon s much." Just what is to be the clerica reply? "Thank you so much" or "I'm glad you found it helpful" or som other vapid bromide as you turn t the next. I have not found a ver large repertoire of useful response available. A smaller group—20 pe cent if my mathematics is to be force —will make some intelligent comment or by their manner make clear that they are speaking, not because you have hemmed them in, in a low and underhand manner, but because they really want to.

A Common Complaint

Now I know that this feeling of awkwardness is not merely a quirk of my own. I have many letters in my Pulpit file from readers expressing their own—and even more heated—

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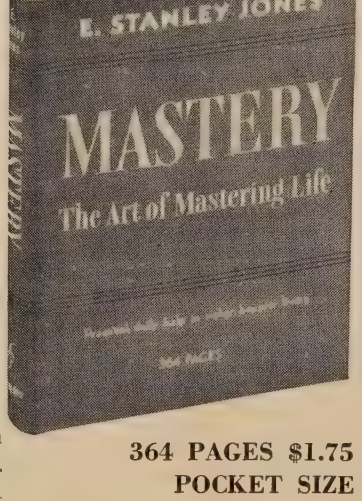

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atisfaction with the traditional
p in which the object appears a
re to obtain bouquets, while the
result is to create bottlenecks or to
pneumonia, for vestibules can be
nty drafty in cold weather and the
cher, if he has thrown himself
his sermon, can be distinctly un-
fortable as he stands in clammy
nents 'mid chilly breezes. One of
friends of the yesteryears, a very
nent scholar and extraordinarily
preacher, remarked to me once
a Monday morning—it was ob-
sly many years ago—that the mo-
t of greeting was always for him
absolute low. As he said it he
ined: "I'm sure I'll never be in-
d to that church again. When one
the departing sisters started to
h, 'O Doctor, that was so spiritual
ermon,' I shot back, 'Isn't it a
me they've taken the beer away
m us?' " His answer was perhaps a
more forthright than some of us
ld venture, but I'm sure a good
ny share his feeling of dissatis-
tion with the unreality of the whole
formance.

Guest Preacher's Ultimatum

Perhaps for the settled pastor there
y be advantages in this post-
aching salutation. It can provide
moment of greeting to friends and
lcome to strangers, with perhaps a somewhat lessened likelihood that said greeting demand a forced and meaningless verbal nosegay. To my mind, the only decent arrangement for the guest preacher is to free him and the congregation from that position of forced awkwardness. Let him go from the pulpit quietly to the front of the auditorium and with some reasonably discreet deacon or other member meet naturally any folk who really want to speak to him.

As for me, I have almost reached the decision to make real a long-repressed desire. When next I am invited to preach and the question of fee is being discussed, I shall try to muster up enough courage to say: "Twenty-five dollars if I may stay decently in the auditorium when I'm through; fifty if I have to guard the door." As another preacher once remarked: "If any word of mine has kindled a new spark of the spirit in you, O brethren, water that spark!"

Pulpit Calendar

Oct. 2—World Communion Sunday.
Oct. 9—Men and Missions Sunday.
Oct. 9-16—Churchmen's Week.
Oct. 16—Laymen's Sunday.
Oct. 23—World Order Sunday.
Oct. 30—Reformation Sunday. World Temperance Sunday.
Nov. 1—All Saints' Day.
Nov. 4—World Community Day.
Nov. 6—23rd Sunday after Pentecost.
Nov. 11—Armistice Day.
Nov. 13—24th Sunday after Pentecost.
Nov. 20—25th Sunday after Pentecost.
Nov. 24—Thanksgiving Day.
Nov. 27—Advent Sunday. Stewardship Day.
Dec. 4—2nd Sunday in Advent.
Dec. 11—Universal Bible Sunday.
Dec. 18—4th Sunday in Advent.
Dec. 25—Christmas.
Dec. 31—New Year's Eve.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

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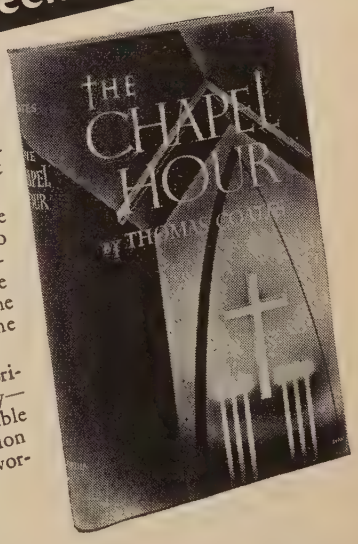

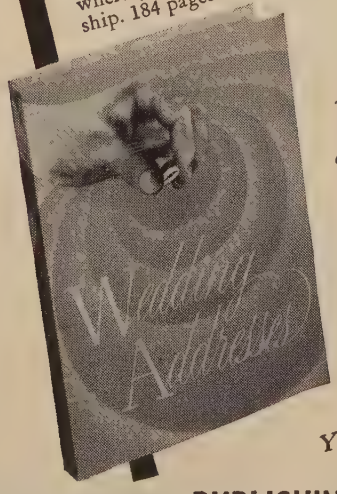

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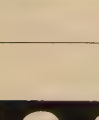
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ROUNDUP

Stewardship Studies

CHRISTIAN GIVING. By **V. S. Azariah.** 96 pages. Association Press, $1.25. One of the first volumes released in Association Press' World Christian Book series (Stephen Neill, general editor) is this little stewardship summary written by the first native Indian Bishop of the Anglican Church. The book covers swiftly the reasons for giving, the reasons why giving is sometimes slow, and the biblical-theological backgrounds to stewardship. The latter part is a little too "proof-texty" for my taste, but it does suggest topics and biblical and church historical illustrations for stewardship preaching. The book is obviously written with the Asiatic churches in mind, and that somewhat qualifies its usefulness. But the main points are universal enough to be of very general utility. Most interesting part of the book is the introductory note on the life of Vedanayagam Samuel Azariah, who emerges as a great churchman of surpassingly prickly perfections.

STEWARDSHIP STUDIES. By **Roy L. Smith.** 256 pages. Abingdon, $2.75. Dr. Smith has evidently gone straight through the Bible looking for texts on which stewardship appeals could be based by preachers responsible for keeping the church's operations going. If one appeal per year would do it, then Dr. Smith could keep on with just this volume for 237 years. For that is how many verses he found that spoke directly to him of stewardship responsibility. On each page of the book the author has listed a topic or title, the suggestive text, and several paragraphs of interpretation and illustration. What a bargain: more than two centuries' special preaching for less than three dollars.

THE CHALLENGE OF CHRISTIAN STEWARDSHIP. By **Milo Kauffman.** 180 pages. Herald, $2.50. From the Mennonite church comes another new stewardship study which is interesting to all Christians for the breadth which it gives to the whole idea of stewardship: we are stewards of our bodies, our minds, our abilities, our time, our personalities, the soil, the gospel, our material possessions. We are stewards in earning money, in saving money and in spending money. From such broad beginnings, however, the book proceeds to a very sharp focus on tithing as the continuing, practical Christian mandate. Those interested in the history of any idea will be enlightened by the brief discussion of Anabaptist and Mennonite stewardship since the Reformation.

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have because we worship a Stewa
Lord. The study shows wide
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Frederik A. Schiotz, new president o
the ELC, is all one would expect fro
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tive. And speaking of executives, I an
reminded to be sorry there isn't on
here by the emeritus president of th
denomination, Dr. Aasgaard, wh
surely could have been counted on fo
a very peppery, personal utterance
The welcome note in most of the ser
mons is the typically Lutheran em
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opportunity. Too much of our steward
ship thinking and preaching operate
at the level of duty, command and re
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Watch That Temper!

A Sermon for Children

By John Schott

Presbyterian, Swarthmore, Pa.

TRUST none of you boys and girls have what might be called an uncontrollable temper. All of us, of course, make mistakes. From time to time we forget to put away our things, give speak sharply to our sister, or are lazy and refuse to do little jobs around the house. When we act that way we may be sick, or tired, or just thoughtless, and we hope our parents will forgive us for our mistakes. But it is the child who loses his temper, who sulks, who is just plain mean and nasty, that really troubles me. I know of one mother who, when her little girl acted that way, would say: "Oh, you must be the neighbor's child; I wish my little girl would come home." No one is comfortable with a person who loses his temper. In fact, no one wants such a person around. Let me tell you a story which illustrates what I mean.

The Crucial Test

One day a minister was attending a baseball game between two high school teams. Seeing a friend of his in the grandstand, he immediately went over to him. The friend was a scout for the Philadelphia Athletics who had been sent to this particular game to watch one of the pitchers. If the lad pitched a good game, the scout was to sign him up to play for the Philadelphia team when he finished college. In the meantime the baseball club would pay him $2,000 a year, meet all his college expenses, and in the summertime let him travel with the team. Everything went well, and the boy was pitching a fine game until the seventh inning when several players on his team made errors. Then, instead of working harder, the pitcher pulled off his cap, and in utter disgust flung it to the ground, saying, "You can get another pitcher. I am through with you fellows for keeps."

When the scout saw the boy show such a fit of temper, he got up and said good-by to his friend.

No Use for Quitters

"But aren't you going over to sign him up for your team as you said you would?" asked the minister.

"No," replied the scout. "We can't use him. He has a bad temper. In an emergency, when his team needed him, he would let the other players down. We can't use quitters on our team."

In the Bible we are told, "Be kind to one another . . . forgiving one another." How true it is in this world that we can't have everything our own way! All of our friends make mistakes; we make many of them too. But it is the person who is understanding, who is forgiving of other's mistakes, who does not quit when things go wrong, who does not lose his temper regardless of what happens—he is he whom we admire.

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Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!

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Continuing Reformation

(Continued from page 20)

priest before the altar in his church, if she did her work as unto the Lord.

This thought is of tremendous significance today, for it gives a new concept of the job you are doing. It is called the Reformation principle of vocation, and it means that you are called to serve God to the best of your ability in whatever position you find yourself. It confronts us with the realization that in large measure the Reformation was a layman's movement. This would imply that if the Reformation principles are to live today they will have to be rediscovered by the laity in the churches.

Free and Responsible

Probably the most apparent evil in our day is that of totalitarianism and collectivism. Perhaps we are inclined to say, "That can never happen here; we love our freedom too much." The danger is that we fail to see the responsibility that accompanies freedom. The Reformation teaches us that we are both free and responsible before our God. It tells us that the individual personality, the total being, must not, under God, be violated by being made an instrument in the hands of the state, or in the hands of any other authoritarianism, even though it be religious. In his famous "Treatise on Christian Liberty" Luther said, "A Christian man is a perfectly dutiful servant of all, subject to everyone." A godless collectivistic society can be avoided only as we are given to see both the privileges and the obligations of our free way of life.

Fellowship of Believers

For too many of us the guide and rule for life is expediency. If I can get by with it and profit myself, it is all right. In contrast to such an attitude, the Reformation calls us to an appreciation of the Christian community, the communion of saints. It reminds us that the religion of the individual is more than his own private affair or what "he does with his solitariness." We are in it together. The togetherness of the Christian way is stressed in the New Testament principle of fellowship. It tells me that as a Christian I cannot cut myself off from suffering humanity, regardless of where it may be suffering. The church is the body of Christ; if it suffers in one of its parts, sympathetic pains will be felt all over and other members will hasten to its aid. John Donne was right when he said: "No man is an island, entire of itself. Every man's death diminishes me."

The Reformation has contemporary significance. It speaks with the voice of the prophet to an age that is witnessing gross immorality and frustration, and knows not which way to turn. It is saying: In place of your secularism and sensuality, [illegible] faith; instead of an attitude of [illegible] fessional religiosity, acquire a [illegible] of Christian vocation; if you [illegible] totalitarianism and collectivism, [illegible] anew the responsibility of your [illegible] dom; and if you are beset by se[illegible] pride and individualism, remem[illegible] that you are only a part of the fel[illegible] ship of believers.

Get Out of the Church

(Continued from page 19)

world, into its turmoil and its fi[illegible] ness." And that is the indispens[illegible] prerequisite of realistic hope for [illegible] world's redemption.

"If you are offering your gif[illegible] the altar," Jesus said, "and there[illegible] member that your brother has so[illegible] thing against you, leave your [illegible] there before the altar and go; firs[illegible] reconciled to your brother, and t[illegible] come and offer your gift." And tha[illegible] the proper distribution of emphasi[illegible] God's will for human life.

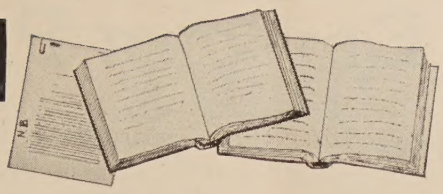
"Whether you eat or drink, or wh[illegible] ever you do," Paul wrote, "do al[illegible] the glory of God." And that is [illegible] charter of any Christian living wh[illegible] is worthy of the name.

Sabbath day by Sabbath day [illegible] come together here to worship [illegible] and seek his will, and so we ought[illegible] come; for we need that worship [illegible] that quest. More even than we kn[illegible] we need it. But the real work of [illegible] church is not done in the churc[illegible] meetinghouse. It is done in the wo[illegible] outside the meetinghouse, where [illegible] the name of the church, for the sa[illegible] of the church, as a part of the chur[illegible] the members of the church do battle[illegible] reclaim the world for the purposes [illegible] God.

Our vocations ought to be in f[illegible] our avocations. Christian busin[illegible] men ought to be first Christians a[illegible] only secondly business men. Christi[illegible] engineers ought to be first of [illegible] Christians and only secondly en[illegible] neers. Christian secretaries ought [illegible] be first of all Christians and only s[illegible] ondly secretaries. It has been sa[illegible] that the main vice of many peop[illegible] consists not in doing evil but in pe[illegible] mitting it. It has been said that "t[illegible] great causes of God and humanity a[illegible] not defeated by the hot assaults of t[illegible] devil, but by the slow, crushin[illegible] glacierlike mass of thousands a[illegible] thousands of indifferent nobodie[illegible] God's causes are never destroyed [illegible] being blown up, but by being s[illegible] upon."

If we want to save the earth fro[illegible] destruction, we shall have to get t[illegible] Christians out of the churches a[illegible] into the strain and the strife of t[illegible] world's daily decisions. If we wa[illegible] to save the earth from despair, [illegible] shall have to get the churches out [illegible] their buildings and into the life a[illegible] the labor of men.

Nota Bene



' is high time we stopped this deadly talk about closed [foreign sion] doors. It is time we listened God, not to our own defeated rts. . . .

But it is closed," you say. "Try to back to China, and you will find . . . ."

t is not closed to our brothers, the inese Christians. I do not know by at quirk of national pride we Amer- ns begin to call the door to the spel closed as soon as our American ssionaries cannot get into any area. t it has been rightly said that the lly significant thing about the uation facing Christians in China not the decline of the mission, but e rise of the Chinese church. . . .

How can we say that the doors are sing in Asia? Out of that conti- nt is rising the church of the future. bare roll call of some of the names enough to dispel defeat: the Church South India, the Batak Protestant urch of Korea, the Baptist Church Burma, the United Church of pan, the Evangelical United Church the Philippines. These are the eat new churches of our time. . . . *muel H. Moffett, as quoted in* Pres- terian Life, *p. 28, March 19, 1955.**

S I see it, three systems have real vitality and a considerable ability make sense out of the scattered mo- ents of experience and observation. ne is Marxism—not just in its visted, Byzantine form, but in all the rieties of thought that spring direct- or indirectly from the powerful rain of Marx. Marxism should be xamined by every student. A second ystem is what for lack of a better bel may be called scientific human- m. In its American forms it is usu- lly humanitarian in emphasis and rongly dedicated to democracy. One ardly need urge that this system de- erves proper attention. In many fac- lties it is the established church and leological orthodoxy.

The third system is the Judeo- hristian tradition, which is so live n option that it appears, in this coun- ry at least, to be attracting more ather than fewer really outstanding inds than 30 years ago. It deserves qual treatment with the two other orld-views.—*Chad Walsh, "Religion n Liberal Arts Education,"* Associa- ion of American Colleges Bulletin, . *244, May 1955.**

GOD speaks to us through the Bible, not because we can look p, as in an encyclopedia, what he as said, but because, as we read and neditate upon the Bible, he speaks o us directly through it. He speaks to us through the words of Jesus Christ, but we cannot without thinking apply these words to our immediate questions. We are given a compass, not a map.—*Nathaniel Micklem,* Ultimate Questions *(Nashville: Abingdon, 1955).**

CHRISTIAN faith is not an unscientific credulity, it is not flying in the face of facts, it is not shutting the eyes to reality. It is not as in *Alice in Wonderland* where Alice asks the Queen how old she is and the Queen answers, "One hundred and one, five months and a day." Alice says, "Oh I can't believe that!" The Queen says, "You can't? Then shut your eyes, take a deep breath and try again."—*Charles B. Templeton,* Life Looks Up *(New York: Harper, 1955).**

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"my family will have what I was denied"

One pastor told us of the difficulties of his youth—his mother's struggle to raise their large family after his father died leaving no insurance. Another minister saw the same thing happen to his relatives. Every clergyman knows of individuals in his congregation left destitute . . . people in the kind of serious trouble that could have been avoided if their parents had made life insurance provisions for them. All young fathers would like to see that their families have what they, perhaps, were denied. And it's so easy to take the necessary steps through the Ministers Life "Young Men's" Policy.

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SINCE 1900

The Editor's Page

The Event of the Month

IT IS a far cry from the recent heresy trial of a Lutheran minister in Wisconsin to the spate of such trials which ushered in the 20th century. For more than 50 years the legal apparatus of doctrinal sectarianism had become rusted with disuse. Offhand, I recall some of the more famous cases of long ago. David Swing, Charles A. Briggs and A. C. McGiffert (Presbyterian), Hiram W. Thomas (Methodist), George Holley Gilbert (Congregational), George B. Foster (Baptist). McGiffert joined the Congregational Church before his trial came off, and Foster was rescued by President Harper of the University of Chicago, who removed him from the Divinity School to the department of philosophy where he was beyond the reach of Baptist heresy hunters. These "heresies" arose chiefly in connection with the higher criticism of the Bible and the theory of evolution. Mr. Crist's "deviation" consisted of nine points, the chief ones being the Virgin Birth, the bodily resurrection of Jesus and a psychological theory of prayer. Of these the last named may be a real deviation from Christian faith. But surely there are many Lutherans as well as countless other Christians who could not affirm a positive conviction on the other two. Certainly the Apostle Paul did not believe in the resuscitation of the body of Jesus, and neither he nor any other New Testament writer treats the Virgin Birth as an article of faith. The silence of Mary herself on occasions when she might have spoken is significant. It seems to me that the "fathers in Israel" could have found "a more excellent way" of treating a young minister of 31 years than to brand him as "guilty" of something like a crime.

Revival of 'Heresy'

The Book of the Month

EXPERIMENT IN EDUCATION, By *William Ernest Hocking. Regnery, $5.00.*

TO my mind, Professor Hocking stands out as a heroic figure, a philosophic bulwark against the tidal wave of pragmatic empiricism which inundated American culture in the early 20th century. In retirement from his long teaching career in Harvard University, he can now see this tide receding as visibly as it came. His latest book is a radical critique of our educational system based upon a profound and exhaustive study of our American experience in "re-educating" Germany following World War II. This experience, he says, has thrown into bold relief the misadventure into which American education was led by its sweeping adoption of the pragmatic principle of "learning by doing." He rejects our undiscriminating mass education and would replace it with a two-level system: (1) Education for citizenship and (2) Education for scholarship. The former would be all-inclusive because all are citizens. It wou stop perhaps two years short of the present bac elor's degree. Its aim would be to equip each ge eration with "an understanding of our civiliz tion through seeing what has made it, and with eye to its improvement." It would include, amo other subjects, philosophy, for it is in late adole cence that the philosophical awakening occu "Learning by doing would thus become learni by doing thinking." Education for scholarsh would be selective of those fitted for it. Schola ship is not an inherent "right" of everybody b is a specialized vocation. Hocking would flunk per cent of our college graduates who, he believe seek a college degree for the business or soci prestige it is presumed to confer. This book is major contribution to the recovery of sanity i our educational system.

A Thought for the Month

OUR American democracy is the most amb tious and the most precarious in the worl In a homogeneous society, the democratic proces operates with relative precision and justice. Bu in a pluralistic society which the U.S.A. has no become, the ballot box produce results that are indecisive, am biguous and unrepresentative The more pluralistic America society becomes, the more its democratic proces becomes overloaded with issues so numerous, com plicated and shot through with cross purposes tha no clear consent of the governed is registered i the outcome. The two-party system pretends t transcend this pluralism of unrelated interests b arbitrarily determining the "paramount issue." But this only emphasizes the failure of the demo cratic process to reconcile and represent the publi mind. The U.S.A. has not only encouraged undis criminating immigration, but has taken virtuou pride in this unprecedented hospitality. Up to a certain point this pride was justified. But our faith in the "melting pot" concept has been unrealistic It is becoming clear that the melting pot tends t melt American democracy itself more than our democracy is melting its pluralistic elements. The churches still absolutize this sentimentalism and stigmatize as unchristian every attempt to guard our democracy against further increase of the overload it already carries. The U.S.A. has one unescapable problem in its native racial pluralism. The substantial progress made on both sides during the past century has brought us to the point where the future is shadowed with the possibility of social tragedy. To allow sentimental absolutism to further vitiate the democratic process by adding more ingredients to the illusory "melting pot" can be neither a national virtue nor a Christian duty.

Our Overloaded Democracy

Charles Clayton Morrison

For the Record—

NE way or another, October has become a month of Sundays—*the* th of special Sundays. For years the first Sunday has been as- ed to the World Wide Communion. general consent the second Sunday orates the Christian laymen. And accident of history, Reformation falls on the last Sunday of the th, nearest the anniversary of rtin Luther's glorious hammer-act. one of these days is in the tradi- al church year, of course, and yet is the importance of their hases and the generality of their ervance that most Protestant isters will structure on them this ith's preaching.

t the risk of running a very good g into the ground I would suggest t this year the reports of the anston Assembly should figure gely in the preaching of October's cial Sundays. We have had a year familiarize ourselves with those uments; I hope that elements of reports have been included in ch of our preaching since August 4. But now, in one month, we have ee occasions when separate themes he assembly can be treated as such t please, *homiletically*).

On World Wide Communion Sun- , for instance, what better mate- l for meditation could be found n Faith and Order's report on Our ity in Christ and our Disunity as urches? Some of us were not over- elmed by that report, regretting absence of urgency in it. But if to s added the strong sermon of Dr. J. bert Nelson, new secretary of the ith and Order Commission, we have rything necessary.

Laymen's Sunday often features preaching of a layman. This issue rries such a sermon, but it would be propriate any time, anywhere, for calls attention to the witness of *ery* Christian.

If you do your own preaching on at Sunday, do not overlook the anston report on the laity. It is full what needs to be said in all our urches. Roy Pearson's sermon in is issue was written long before anston, but, by remarkable pre- ience, the same emphases are all ere.

Reformation Sunday is getting to a problem. We've all done historical rmons observing the day. We've ne to death the three or four Prot- tant principles. What else is there do? I have on occasion done well by congregation when I edited, touched , and *preached* (not read or recited) sermon by one of the Reformers. r how about, this year, using one of e other themes of Evanston to illus- ate what 20th century Protestantism in action on a particular front? tter that than Blanshard.

Any suggestions on what to call tober's third Sunday? T.A.G.

The Pulpit

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